A

HISTORY

OF

The Union

Between the

PRESBYTERIAN

AND

Congregational Ministers,

In and about *LONDON*;

AND THE

CAUSES

OF

The BREACH of it,

The Second Edition.

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BIBLIOTHECA BODLEIANA

TO THE

READER.

HIſtory is of Grat Uſe to Mankind, when it gives a Faithful Relation of Things as they are, becauſe it is then the Repoſitory of Truth, and tranſmits to the following Generations the Knowledge of what was done in the preceding Ages: But when it is Falſe, it perpetuates the Belief of Untruths, ſo long as it is in being, and gains any Credit with Men. It is a Sincere, and Impartial Regard to Truth, together with an Hatred of Falſhood, that has given Birth to the following Hiſtory.

THE Author of the Faithful Rebuke, *gives ſuch a Deſcription of the* Independents, *as cannot but prevail with any who know their* Principles and Practices, *to give a Teſtimony concerning them, ſo far as they are Innocent.*

THE Language *wherewith he treats them, is ſuch, as one would think, none could juſtifie, who have not broke through all the Bounds of Common Civility; and yet his* Faithful Rebuke *was ſo acceptable to* The Meeting of the Miniſters at Little St. *Hellens, that it was only the* Modeſty *of the* Author, *that prevented his having* the Thanks of the United Miniſters, *for a Book, wherein he dreſſes up his* Brethren, *as if he were imitating the* Spaniſh Inquiſitors, *when they are about to preſent the* Hereticks to the Devouring Flames. *He condemns the* Congregational Brethren *by* Wholeſale *in his* Faithful Rebuke; *and altho he would mince the Matter in the* Vindication of his Faithful Rebuke, *yet every one that minds what he ſays of* them, *in his firſt Book, will ſee that he Cenſures them, as a Party of Men without Diſcrimination. Not only the* Congregational Miniſters *came under his Laſh, but the* Lay Brothers *among the* Independents, (*as he calls them*) *muſt feel his* Biting Jeers. *After the* Rebuker *had Diſcharg'd a whole Volley of Reproaches upon the* Independents, *there came forth another Book bearing this Title;* The Anſwer to the *Report*; which the United Miniſters appointed their Committee to draw up. *This Book (abating ſomething of a Formality) came forth Armed with the Authority of* The Meeting of the Miniſters at Little St. *Hellens: For Mr.* Williams *tells the World,* That the Reaſon why it was not publiſhed in the Name of the Body of the United Miniſters, was (as he ſpeaks) becauſe the Confirmation of it by a

Second Reading, was ſuſpended; and only ſo. Mr. *Williams*'s Preface to the Anſwer to the Report, *&c.*

AFTER this full Aſſurance given, that the Reaſon why it was not Publiſhed in the Name of the Body of the United Miniſters, *was* only *becauſe the Reading of it was Suſpended; it will be no Wrong to look upon it as that which ſpeaks their Common Senſe and Judgment, till they publickly diſown it.*

THIS Book is not fill'd with Raillery, as the Faithful Rebuke *is, and the Charges which are brought in it againſt the Independents, are not ſo extenſive: But the Gentlemen of the* Committee *(ſo far as they play the Hiſtorians) fully agree with the* Rebuker; *for they, as well as he, either miſtake, as to every inſtance of Matter of Fact, that they meddle with, or they conceal ſome conſiderable Circumſtances belonging to it.*

THE Hiſtory of the Committee, *as well as that of the* Rebuker, *is ſo partial, and void of Truth, that in ſome Reſpects it is become neceſſary (for the Vindication of the* Congregational Miniſters, *from the Unjuſt Accuſations that they are laid under) to ſet things in a true Light, which is the Deſign of the enſuing Hiſtory. Several Original Papers might have been inſerted in this Hiſtory, to render it more full, which at preſent, for the ſake of Brevity, are omitted: But if this be a Defect, it may be ſupply'd, if any Occaſion be given for it hereafter.*

WHEN the Miniſters at Little St. Hellens, *are called* Presbyterians, *it is not by way of* Contempt, *but only for* Diſtinction, *and the Reaſon, why they are not always ſtyled,* The United Miniſters, *is, becauſe ſuch a Denomination does not ſtrictly and properly belong to them ſince* their Breach *of the Union.*

THE Intention of this Hiſtory is only to reſcue the Truth from the Little Tricks of ſome Unquiet Spirits: But not to Quarrel with the Presbyterian Brethren, *among whom many deſerve a* General Eſteem *for their* Exemplary Piety, Great Learning, *and* Undoubted Orthodoxy *in the* Faith.

If there be any thing ſaid in this Hiſtory, that may juſtly come under Correction, as to Matter of Fact; *when the Contrary does appear, the Information ſhall be receiv'd, and the* Fault *ſhall be* acknowledged: *but if any will Cavil about* Niceties, Modes of Expreſſion, *and* Things *that are only* Inconſiderable; *or if they will Anſwer in the* Scurrilous, *and* Offenſive Dialect *of the* Rebuker, *or with an* Impotent Malice, *as Mr.* Williams *does his Adverſary, then they ſhall be paſs'd by with* Pity *and* Silence.

UNION

UNION, when it is Founded in Truth, and in Love unfeigned, is no ſmall Bleſſing in it ſelf, and is the greateſt Ornament to Religion; when on the Contrary, Diſſention among Chriſtans brings Reproach on the Profeſſion of the Goſpel, and proves a Stumbling-Block to many. It was a Deſire to remove the Scandal that ariſes from Diviſion, that ſtirred up ſome Miniſters ſeveral Years ago, to attempt ſomething towards the Healing of the Differences between the Brethren of the *Presbyterian* and *Congregational Perſuaſion*, in Matters of Diſcipline, but before they could bring their laudable Enterpize to any Ripeneſs, a ſtop was put to their Pious and Peaceable Undertaking, by the Perſecution raiſed againſt them in the Year 1682, and continued for ſome time afterwards by the Influence, and prevailing Intereſt of the Duke of *York*, who when he came to change the Character of a Subject for that of a Crowned Head, was cryed up by his Friends and Flatterers as a great Patron for *Liberty of Conſcience*. While the *Diſſenters* were under the Smart of their Enemies Rage, there was no need of Conciliatory Methods to promote Peace, becauſe the Increaſe of their Fraternal Affection to one another, was the Cement of a cloſe Union amongſt them, and it continued to be ſo all the time of their Reſtraint and Hardſhips.

AFTER the Liberty was given to the Diſſenters by the Late King *James*, the former Expedient for Agreement was ſet on foot again between the differing Parties. When the *Congregational* Brethren were beginning to Debate among themſelves upon the Articles propoſed for Union, it was Suggeſted to them, *That the Work would not be grateful to King* James's *Court*, and ſo it was dropt. This was no Valid Reaſon to many of them, yet they fell in with it, becauſe they did then foreſee that no Union could be effected between the two aforeſaid Parties that would hold long, and that when they ſought to Agree they would fall out. Although little regard was had to the Pleaſure of the Late King *James* in deſiſting from this Affair, yet it muſt be owned that he might have expected greater Things from the *Diſſenters*, if he gave any Credit to the Re-

verend Mr. *V. Alſop*, in a Speech which he made to him upon the Addreſs which he and ſeveral of his Brethren preſented to him. After he had wiſhed, *That there was a Window in their Breaſts to render their Bodies tranſparent, that their Sovereign might have a full view of their Hearts*, he aſſures him in the following Words, *We now* (Dear Sir!) *Silently wait for ſome happy Juncture to give Your Majeſty ſome eſſential Proofs of our Loyalty, and the Sincerity of this our Humble Addreſs, as may demonſtrate that the greateſt Things we have been able to expreſs, and promiſe in this poor Paper, is the leaſt we ſhall chearfully perform for Your Majeſty's Service and Satisfaction.*

IT cannot be ſaid that this Gentleman, after ſuch profuſe Promiſes of doing great Things for the Service and Satisfaction of *his Celebrated Patron*, whom he Stiled, *The beſt of Princes*, went farther in Performance than in Praying for him; and it is Reported that he did this till he was almoſt come to the time of his Abdication. Whether he did long follow his *admired Benefactor* with his good Wiſhes, after his timerous Flight, is beſt known to himſelf; but this is certain, that although he will not venture far in Defending the Titles of Princes, yet he can handſomly Careſs them has they fall in his way, and therefore he has beſtowed on King *William*, a ſhare of *his teeming Rhetorick*, in his Thankſgiving Sermon for the Taking of *Namur*. If this Gentleman did hearken to the Rebukes of his own Conſcience, and if he did himſelf conſider how he himſelf has acted, both in *Divinity and Politicks*, as if *Mutability* was his *Perfection*, he would then learn to be more Moderate in Cenſuring others as *Changelings*, but he would not eaſily *forgive himſelf*.

When *all true Engliſh men* were freed from the diſmal Fears of the return of *Popery*, by the Happy Revolution which was brought about by the coming of our preſent King, and when the Grave and Prudent Senate of the Nation had Confirmed to the *Diſſenters* their Liberty by Law, the Endeavours for a nearer Coalition between the *Presbyterian* and *Congregational* Brethren were Reviv'd; Select Perſons were Deputed by both ſides to treat upon Terms of Union, and their Debates iſſued in the Heads of Agreement, which were Publiſhed about the begining of the Year 1692.

THERE were ſome of the *Congregational Miniſters* that never joyned in this Agreement, not from any oppoſition to Peace, for they knew it was their Duty, not only to embrace it where it can be had, but *to follow after it with all Men ſo far as is poſſible without*

out Sin; but they were not ſatisfied about the Agreement.

1. THEY could not but obſerve how ſome of the Prime Promoters of this Union were ſuch as in the time of Perſecution had by their Compliance deſerted the Cauſe of the *Nonconformiſts*, and tempted the People of the Nation to think that their Separation was only from a ſtubborn Humour, and not from a tender Conſcience. They could not but conſider that in uniting with *ſuch Paſtors and their Churches*, who were for a Compleat Union with the National Church, they do condemn their own Separation as Sinful and Schiſmatical, which they would not for the whole World be guilty of, if they thought it to be ſo. The Chief Leaders in the Union begin now to ſpeak freely in this Buſineſs, and declare to this Purpoſe: *That it was the intendment of the Union to comprehend and include ſuch as were for Sacramental Communion with the Church of* England. This is that which is diſallowed generally by the *Congregational* Brethren, who ſay, that they who have this Liberty, ought not to ſeparate from the National Church.

2. SOME Buſie Actors in framing the Union had not only given juſt Suſpicions of their *Heterodoxy* in Points of *Doctrine*, but had diſcovered a *prejudiced Spirit* againſt the Government of the Congregational Churches, and the Order wherein they walk. The Temper of Mr. *Daniel Williams* was remarkable upon this Account; He did not fail to ſeek with great Induſtry to be choſen *Paſtor in a Congregational Church*, and gave ſufficient Proofs that he would never be under any Temptation of falling into the exceſs of *Self denial and Humility*, which was in ſome Perſons in the Firſt Ages of Chriſtianity, who ſtuck not to diſmember themſelves to prevent their being Elected *Biſhops*: But when he was fruſtrated in his Expectations, he took a great Freedom to ſpeak with Bitterneſs and Contempt of them that were for the Congregational Diſcipline. When he and others of his own Size were noted Managers in the Union, it could not but give ſome Umbrage of Jealouſie and Fear, that no Good was intended by it for the Congregational Churches.

3. THEY were diſſatisfied about the Union it ſelf, becauſe they thought of it in the General, that it was no more than a *Verbal Compoſition*, or a number of Articles *induſtriouſly* and *deſignedly* framed with great *Ambiguity*, that Perſons retaining their different Sentiments about the ſame Things, might yet ſeem to Unite; only becauſe they agreed to expreſs themſelves in *æquivocal* and *comprehenſive*

Words. They that Diſſented from the Union durſt not recommend, and hold this out, as a real Agreement, when they did believe it to be no ſuch Thing.

1. IT look'd too like a want of Sincerity among the *Non Conformiſts* themſelves, as if they went about to ſupplant and deceive one another.

2. IT had too much of the appearance of putting a Cheat upon the World, as if the *Presbyterian* and *Congregational* Brethren were agreed, when both ſides were reſolv'd not in the leaſt to recede from their former Principles and Practices.

3. THEY feared that this Union not having a firm and ſolid Foundation, would be a Miſchievous Engine to widen former Breaches, and to multiply new Diviſions: They could not but look back upon ſome Treaties for Concord managed between the *Lutherans* and *Calviniſts*, which ſerv'd only to increaſe the bleeding Wounds of the Church, becauſe the contending Parties did ſtrive to *out-wit* and *over-reach* one another, or to conceal their Differences rather than heartily to Unite. They feared ſuch Effects from this Union, and time has ſhewed that their Fears were not ungrounded. It has been ſo far from being a *Medium* of that Peace which all ought to preſs after, that it has been followed with ſuch Broils and Contention as have wounded the Spirits of Many, who would rather have their Thoughts ſwallowed up in the Meditations of Heaven, than hear of the Quarrels of them who are in the way to it. It was for the aforeſaid, and many other Reaſons that ſome Congregational Miniſters did never Conſent to the Union, and they could ſay, that it was a fear leaſt they ſhould offend God in going againſt their own Light, that fixed them in their Diſſent, and therefore thy could not but reckon it hard Meaſure to be traduc'd and reproach'd by ſome of the *Presbyterian* Party, as if they had been Lovers of Contention, and Enemies to all Union, becauſe they did not ſubſcribe to that *Verbal Union*, which they always ſuſpected to be no better than a *Feigned Thing*. They had the Teſtimony of their Conſciences, that they could ſacrifice the deareſt Worldly Intereſts, for that Union which the Holy Scriptures commend to all Chriſtians, but they were ſenſible of the ſevere Treatment, which they met with when they were reviled and aſperſed for not Signing a Wire-drawn Agreement compoſed by their own Brethren, who were upon a level with themſelves, when at the ſame time they were freed from the Impoſitions

of

of the National Church by the Exemplary Moderation of King *William*, and the Wiſdom of the Parliament.

THE *Congregational* Brethren who refuſed to come into the Union were but few, and are ſaid to be no more then *three*, by the Narrative of the Miniſters at Little St. *Helens*; whether their number was ſo ſmall is not a thing of that Moment to deſerve a ſtrict Enquiry: All the other Brethren of that Denomination, who had favourable Thoughts of the Union, entred into it, and as they had Satisfaction in what they did, ſo it is not to be queſtioned but they had innocent Ends, and Deſigns to Guide and Govern them in it. They had not been long engaged in this new Alliance, but *ſome things* made them uneaſie.

1. THEY took Notice how ſome Aſpiring Tempers of the *Presbyterian* Party begin to drive at *Juriſdiction* over other Churches, and were buſie to bring the hearing of ſuch Caſes before themſelves as were more proper to be laid before Neighbouring Miniſters in the places where Matter of Fact was more fully known, than it could be to them who liv'd at a Diſtance,

2. THEY perceiv'd that there was a Deſign to diſcountenance the *Congregational* Churches up and down the Nation.

THEY Thought the Inſtances of *Sandwich* and *Marlborough* amounted to a Preſumptive Evidence of this.

AT *Sandwich* one Mr. *Benſon* entred into a ſtrict Engagement with the Church, there to Act as their Paſtor conſiſtently with the Principles and Practices of a *Congregational Church*, but he did afterwards violate his ſolemn Engagement, ſet up another Meeting, and fell in with a Party whoſe Latitude in Practice was Offenſive to the Church. When this was brought before the Miniſters of the Union, the Church was diſcourag'd, and Mr. *Benſon* inſtead of receiving a Reproof, had a Principal Perſon of the Union ſome little Time after to move at the Fund, that he might have from it ſome allowance towards his Maintainance, although he went on to uphold his Separate Meeting from the Church.

At *Marlborough* Mr. *Pemberton* having parted from the Church, and ſet up a diſtinct Meeting, upon his Deceaſe, Mr. *Goffe* was called from his Work of Preaching to a Numerons Auditory to keep up this Schiſm, and upon his own Repreſentation of things it was ſtrenuouſly preſs'd in the Union by Mr. *Williams*, That Mr. *Goffe* might be Juſtified in what he had done, without any Conſideration

to

to what the Church could ſay. There was a likelihood that a Vote would have paſs'd for the clearing of him, if Mr *Chancey* had not Interpoſed, and deſired to have his Proteſt againſt it Entred, if they acquitted Mr. *Goffe* from all Blame without Firſt Hearing the Church

It was for ſuch, and other Carriages of the Leading Men of the *Presbyterian Party* in the Union, that the *Congregational Brethren* were troubled, yet bearing with Patience what they could not redreſs, they kept their Station, and albeit they had ſome Meetings among themſelves in Reference to things belonging to *Congregational Churches*, which were not proper and adviſeable to be debated in Conjunction with the *Presbyterian Miniſters*, yet they did not in the leaſt judge themſelves hereby to be guilty of making any Infractions upon the Union, becauſe the *Congregational Brethren* do to this Day aver, That they never conſented to the Preface that is ſet before the Heads of the Agreement, as any part of the Articles of the Union. This being ſo, it is to be wonder'd how the Meeting of the Miniſters at *Little St. Hellens* could be ſo forward to ſay, *That by the firſt thing in the Agreement, they thought all oppoſite Meetings had been prevented*; when that which relates to ſuch Meetings as they will call Oppoſite, was never a part of the Agreement. The Anſwer to the Report by the Committee of the United Miniſters, *Page* 2. when there is ſuch a Trip in the very Threſhold, What Impartiality can be expected in their following Hiſtory?

The *Congregational Brethren* were offended at ſeveral Managements in the Union, but never Deſerted it till *that* happened which forc'd them at laſt to leave it. *It was this:* Mr. *Daniel Williams* Publiſhed a Book againſt Doctor *Criſp*'s Opinions, and with the Confutation of the Doctor's Opinions, he did interweave ſeveral Notions of his own, which have been reckoned contrary to the Received and Approved Doctrine of the *Reformed Churches*. To ſpeak the leaſt of the Book, it goes as far from the Doctrine of the Firſt and Beſt Reformers, as the *New Method*, or the *Amyraldian Scheme* does, if it does not take ſome ſteps farther. The Book is written with little Learning, but great Artifice, and as if the Author ſtudied by his Obſcurity, to hide ſome things that will not as yet go well down, and it may be thought he was not without his *Umbræ Aſſiſtentes* in the Compoſing of it, becauſe the Stile of it is more Poliſh'd,

liſh'd, and there is a better *Grammatical Connexion* in it, than is to be ſeen in his following Writings.

THIS Book could not but give offence to them who were Zealous for Antient Truths againſt new and old Errors; yet it would have been paſs'd by, as many other Exceptionable Prints are, if it had not been for the Atteſtation given to it by ſeveral *Presbyterian Miniſters* of the Greateſt Figure, wherein they expreſs themſelves ſo far in favour of the Book, that none who take their Words in the full Senſe and Meaning of them, can think but that they give it the higheſt Approbation. There were Sixteen concerned in the Firſt Teſtimonial, and although the *Presbyterian Brethren* could not but be ſenſible that this gave great Offence, and was like to produce a woful Rupture, yet in the Re-Printing of the Book the Liſt of Names was increaſed from Sixteen to Forty Nine of the Union, which was by far the Majority of the *Presbyterian Party*, that were in it. It occaſioned much grief of Heart to the *Congregational Brethren*, to ſee the far greater part of the Union to ſet themſelves to Midwife into the World, by the Authority of their Names, ſuch palpable Deviations from the Truth as were in Mr. *Williams*'s Treatiſe. It was not for Doctor *Criſp*'s Opinions that they were concern'd, as the unthinking Vulgar are made to Believe, by the Invidious and Uncharitable Reports of ſome, who ſtick not to ſay any thing when it will ſerve their Intereſt: but that which raiſed Diſpleaſure in them, was, becauſe the great Truths of the Goſpel taught by the Firſt Reformers, were craftily Undermined by one Man, who had the chief of the *Presbyterian Party*, to ſtep in as his Seconds, Abett and Support him in his Quarrel.

THE *Congregational Brethren* laying this to Heart, and remembering how they were bound as Miniſters to Defend the Truth, did reſolve to bear Witneſs againſt the Errors of Mr. *Williams*. There were *Six* of them that joyned in a Paper of Exceptions againſt Mr. *Williams*'s Book, whoſe Names have been more than once ſeen in Print, and the reſt of the *Congregational Brethren* were ſo far concurring with them in what they did, that they thought ſomething was neceſſary to be done to ſtop the Torrent of Error that was then running down. This Paper of Exceptions was carried to the Meeting of the *United Miniſters*, *Octob* 17. 1692. by Mr. *Chancey*, after he had given the Reaſons why he look'd upon the Union to be broken, and Perverted from its right End, and therefore would be no longer a Mem-

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ber of it; He delivered in the aforesaid Paper, and took his Final Leave of them.

IT is here needful to Correct the Error which is in the Narrative emitted, as that which was Approved by the Meeting of the *Presbyterian Ministers* at Little St. *Helens*. Mr. *Chancey* (say they) *in a Meeting of the United Ministers, after many warm Expressions, declared, He would leave their Meetings, and brake off from their Union, the Cause he alledged was our taking notice of a Paper of Objections against Mr.* Williams's *Book The Answer to the Report by the Committee of the United Ministers*, Page 3. This is so far from being true, that it is impossible it should be so, because Mr. *Chancey* could not complain that no Cognizance was taken of the Paper of Objections before it was deliver'd, and this was the very time when he did deliver it, and not till he had first given the Reasons of his withdrawing from them, and since that time he was never with them. When there are so many Discerning Heads in the Meeting of *Presbyterian Ministers*, as one of themselves gives out, it is a pity they have not more Love to Truth, than to a Party or Faction; for if they had, they would not be so ready as they are to Palliate the *Imposthumated Sores* of one of their Members.

AFTER this Mistake in their Narrative they say, *There were many Reasons why they should take small Notice of the Objections of the aforesaid Paper.*

1. THREE of the Six Objectors were not of the Union: This is also noted as a strange thing by the Author of the *Rebuke to the False Report*, Page 18. and he gives the Reason why it was so to him: *Because one Moiety of them were never of the Union.* To this it may be Answered. The Three Brethren who never were of the Union, although they joyned with the other Three who had Reason to Complain of the Breach of it, yet bore no share in this Particular relation to the Breach of the Union, but though they might very well make their Application to the Ministers of the Union, not only because many of them were approved for their known Oxthodoxy, but because some of them, as Mr. *V. Alsop*, and others, who were Subscribers to Mr. *Williams*'s Book, had written in Defence of some of the very Truths that Mr. *Williams* Opposed. They could not but in Justice expect from such, that they would either stand by the Truths they themselves had publickly Asserted, and not be *Self-contradicting Vouchers* to Mr. *William*'s *unsound*

found Opinions, or elſe diſown what they formerly held. When the *Famous Rebuker* weighs this, without the heat of a Tranſporting Paſſion, it may abate his Admiration, and may move him to give a better Anſwer to it than once he did, when he ſaid upon his being urged with it, *That it was not fit to tell a Man of a Book he had written ſeveral Years ago.* This was Surprizing when it was heard, becauſe if what he has Written be Falſe, he ought to Retract it; but if it be True, it is not the worſe for its Age.

2. IT is ſaid, *The Material Objections were ungrounded.* To this it is Anſwered, if they be indeed ſo, then it would have been eaſie for the Reverend Miniſters of the Union to have Proved this againſt the Objectors for the Confounding of them, and therefore they ſhould for the Credit of Mr. *Williams*, have entred into a Debate with the Objectors, which they never did.

IF it be ſaid, This was left to them who were Appointed to conſider the Objections. It is Anſwered, None of them did ever ſay the Objections were ungrounded. The Five Subſcribers to the Book, who were of the Number to whom the Work was committed, did always either refuſe to give their Senſe of the Book, or pleaded that they never read it. One of the Five, who is deſervedly eſteemed Equal (if not Superiour) to any of them for the Strength of his Intellectuals, ſaid *he never had, and he did not know that ever he ſhould read it.* How then could they diſcern whether they were Grounded or Ungrounded? The Meeting of the Miniſters at Little St. *Hellens* muſt not imagine their bare ſaying a thing is ſo, will make it to be as they would have it. It will be no difficult Task, when it ſhall be thought fit, to prove againſt them, That the Objections are not without Ground.

3. It is ſaid, *The Objectors recited, as Mr.* Williams's *Words in his Book, what the Meeting of the Miniſters in Little St.* Hellens *found quite contrary to the Letter of his Expreſſions.* This is a heavy Charge, and when it comes to be ſifted, it will then be ſeen, whether the Miniſters have done right to their own Underſtandings, and have avoided the blame of Partiality, in being Mr *Williams*'s Eccho, in renewing the Accuſation againſt the Objectors.

IN a Preſcript to a Book, Entituled, *Man made Righteous by Chriſt's Obedience*, Mr. *Williams* has the following Words, "*In a later Sign-*
" *ed by* Geo. Griffith, Tho. Cole, Nath. [illegible], [illegible] Chancy,
" Robert Trail, *and* Rich. Taylor, *and ſince Printed, they*

" me. *He Teacheth, That the Righteouſneſs of Chriſt is Imputed only* " *as to the Effects, with a Purchaſe of a Conditional Grant,* viz. *this* " *Propoſition, He that believeth ſhall be Saved. Goſpel Truth Stated* " *and Vindicated,* Page 39. *My Words there* (ſaith Mr. *Williams*) " *are theſe. The difference is not whether Chriſt, by his Righteouſneſs,* " *Merited for all the Elect, that they ſhould in his Time and Way, be* " *certainly Partakers of its Saving Effects, and did not only Purchaſe a* " *Conditional Grant of thoſe Effects,* viz. *that propoſition, He that Be-* " *lieveth ſhall be Saved; nor whether beſides theſe Effects being made* " *ours, the very Righteouſneſs of Chriſt is Imputed to True Believers,* " *as what was always undertaken and deſigned for their Salvation, and is* " *now effectual to their actual Pardon, and Acceptance to Life; yea, is* " *Pleadable by them, as their Security, and is as uſeful to their Hap-* " *pineſs, as if themſelves had done and ſuffered what Chriſt did, all* " *theſe I affirm,* Page 39, 40. *Can any thing* (ſaith Mr. *Williams*) " *be more contrary? They ſay I Affirm what I expreſly Deny, and that* " *I Deny what I expreſſy Affirm.* In Anſwer to all this it may be ſaid, If this could be Proved upon the Objectors, they would be Men as void of Senſe as of Honeſty; but if Mr. *Williams*'s own Words be narrowly Scann'd, it will appear, That the Objectors have not wrong'd him.

1. HE ſays, they charge him with Affirming what he expreſly Denies, *viz.* That Chriſt has purchaſed a Conditional Grant, *He that believeth ſhall be ſaved*; this is that which Mr. *Williams* ſays he Denies. If he would read over his own words, he may then judge whether he does not affirm what he ſays he denies; if he will not do it himſelf, it is hoped the Unbyaſs'd Reader will do it for him. Does he not ſay, *Chriſt did not only Purchaſe a Conditional Grant of thoſe Effects?* as this implyes that he purchas'd more, yet it is a plain affirmation that he purchaſed a Conditional Grant. This is that which the Objectors ſaid he affirm'd, and that he did err in it, becauſe Chriſt purchas'd abſolutely, and not conditionally; he purchas'd Perſons and Things, and not Propoſitions.

2. HE ſays they charge him with denying what he expreſly affirms, becauſe they ſay, he Teacheth, *That the Righteouſneſs of Chriſt is Imputed only as to the Effects.* The Objectors did not ſay, that he never mentioned the Imputation of Chriſts Righteouſneſs; but that he held, and Taught the Imputation of it only in the effects of it. If two things be done, the ſuppoſed Falſhood of this Charge will

will vaniſh, and it will ſtand good againſt Mr. *Williams*.

1. IF it be conſider'd, what the Imputation of Chriſts Righteouſneſs is, *Quoad Formam*, as it is generally received by *Proteſtants*.

2. IF Mr. *Williams*'s words be examined.

1. IF it be conſidered, what the Imputation of Chriſts Righteouſneſs is *Quoad Formam*, as it is generally received by *Proteſtants*. The Imputation of Chriſts Righteouſneſs, *Quoad Formam*, in a *Proteſtant* ſenſe is this, *That which Chriſt did and ſuffered as the Mediator and Surety of the Covenant, in obedience to the Law, in the ſtead and place of the Elect, is Imputed to them for their juſtification before God.* Chriſts active and paſſive Obedience, is the *material Cauſe* of the Juſtification of Believers, and the Imputation of it to them is the *immediate formal Cauſe* of their being juſtified before God. This is that which is univerſally receiv'd by all ſound *Proteſtants*, and the diſſent of *Piſcator*, and a few more, about the active Obedience of Chriſt, does not hinder it from being the common Faith of *Proteſtants*. It is the Imputation of Chriſts Righteouſneſs it ſelf, that all ſuch plead for, who have not warped from the *Proteſtant* Faith. This is that which *Limberg* ſays is the Opinion of the *Calviniſts*, and he charges them with Abſurdity, for Teaching, *That Believers are Cloathed with the Righteouſneſs of Chriſt, even as* Jacob *was Cloathed with the Garments of his Elder Brother. Limberg* Lib. 6. Cap. 4

3. IF Mr. *Williams*'s words be examin'd, as they are laid down in the forecited place, it will be found that he does not aſſert the Imputation of Chriſts Righteouſneſs in a *Proteſtant* ſenſe, but only *in the Effects of it.* Although, he ſays, the very Righteouſneſs of Chriſt is Imputed to Believers, yet when he comes in the following words to explain and ſhew how it is Imputed to them, he contradicts what he had ſaid, and makes the Imputation of it to lye only *in the Effects of it*, and carrys it no higher.

1. *IT is imputed* (ſaith he) *to Believers as what was always undertaken and deſign'd for their Salvation.* Will any ſay this is more than the Imputation of Chriſts Righteouſneſs in the effects of it, or as it is for the Good of Believers, as all his Undertakings were ?

2. *IT is* (ſays he) *effectual for their actual pardon and acceptance unto life.* How is any thing effectual, but in it's produced effects?

3. He ſays, *It is pleadable for their ſecurity, and uſeful for their Happineſs.* What is this ſtill to Imputation ? Security and Happineſs are the greateſt Bleſſings, but they are no more than the effects of

Christs Righteousnes, as it is imputed to Believers and received by Faith.

Mr. *Williams*, either understands not what Imputation is, or he seeks to overthrow it in a *Protestant* sense. The Objectors fairly gather'd up the natural sense of his words, but were not bound to reconcile his Inconsistencies, and Contradictions. There are other places in his Writings, where he speaks out his Opinion more freely about the Imputation of Christs Righteousnes only *quoad Effecta*, but it would not agree with the Design of a History to stand upon the Examination of them.

AFTER all the Invitations given Mr. *Williams* to speak out, by Mr. *Humphrey*, (whose great Integrity draws a Veneration to his Person, from them who differ from him in Judgment) and after all that Mr. *Chancey* and Mr. *Lobb* have said to prove, *That he does not hold any Imputation of Christ's Righteousnes*, but only *in the Effects of it*; If he will still hide himself in the *Thickets of Cloudy doubtful Expressions*, that he may beguile the Common People in seeming to Affirm what he Denies, and if he be strengthened in this *Delusive Method*, by the Meeting of the Ministerss at *Little St. Hellens*, then there is reason to despair of the end of Controversies.

WHEN the Six Ministers (who have been Named) had complained to the Meeting of the *United Ministers* of Mr. *Williams*'s Book, and of some Errors in it, it was thought fit by the aforesaid Meeting of the Ministers, to desire that some who had never Subscribed the Book, (together with Five of the Noted Subscribers to it) might meet with Five of them who had Objected against the Book, (Mr *Chancey* being left out) to consider of some way to put a stop to the Controversie that was now begun, and to give Satisfaction to the Complainers. The Ministers who were of the Meeting, and who never Subscribed the Book, were, *Matth. Mead*, *Sam. Annesley*, *Edward Veale*, *John James*, *Stephen Lobb*. Mr. *Barker* was also appointed to be one, but seldom met with them. The Five Subscribers were, *Jo. How*, *Geo. Hammond*, *Vincent Alsop*, *Richard Mayo*, and *Sam. Slater*. The Non-Subscribers, and the other Ministers, did often meet together. The Subscribers to the Book would never directly enter upon any Debate about it, but did always (as has been said before) either deny that they had read the Book, or refused to give any Judgment of it; yet not above One or Two of them express'd any Concernment for the Book, but as then

then appeared, would readily have diſown'd it, if they could have done it without Impairing their own Reputation.

MANY Meetings were held to little or no purpoſe, than to Demonſtrate how difficult a Work Retraction is, and how little Men will do, either for Truth or Peace, when their own Intereſt muſt be denied.

WHEN there was reaſon to fear that all the Meetings would have had no good Iſſue, and when the Subſcribers and Objectors were like to have parted, with their Spirits more Exaſperated than before, there was a Propoſal made, which promiſed a Calm after a rough Storm of Contention. The Propoſal was this, *That a ſet Number of Articles ſhould be gathered out of the Aſſembly's Confeſſion of Faith, and the Larger and Leſſer Catechiſms, which might be a good Fence againſt the Extream of* Arminianiſm *on the one hand, and* Antinomianiſm *on the other; and there ſhould be a Preface to the ſaid Articles, wherein the Subſcribers to Mr.* Williams's *Book were to declare, That they only gave their Hands to the State of Truths and Errors in the ſaid Book, but not to the Preface, Explications, or Proofs of the Book.*

THIS was as ſoft and gentle as could be, becauſe by this the Subſcribers only declared how far they approved Mr. *Williams*'s Book. The *Articles* were pitched upon, and the *Preface* was drawn up, and not only Agreed to, but Signed by all that were then preſent. Some of the Subſcribers to Mr. *Williams*'s Book may remember what Satisfaction they declared in this Agreement. There was ſuch Rejoycing in it, that in all haſte Mr. *Williams* and Mr *Chancey* were ſent for, that they might be included in this happy Treaty of Peace. Mr. *Williams* could not be found, but Mr. *Chancey* immediately came: When he was Preſs'd to Subſcribe, he modeſtly Heſitated for a while, not becauſe he ſcrupled the *Articles*, but becauſe he ſuſpected ſome *After clap* about the *Preface*; at laſt he conſented to what was urged upon him. This Agreement fill'd the Brethren with Joy, and before they parted they appointed another Day, which was the *26th.* of *December*, 1694 to meet together again, with the Perſons Abſent, and Mr. *Williams*; That what had been Agreed to, might be Confirmed by all. When the Day was come, and the Brethren were met together, and alſo Mr. *Williams* (who never was at the Meeting before) they that pleaſed themſelves with the Expectation that the aforeſaid Agreement would have met with a Renewed, and a Chearful Approbation, were Aſtoniſhed when

when they heard one of the Chief Subſcribers to Mr. *Williams*'s Book ſay, *That the Preface to the Agreement* (altho he had given his Hand to it at the Meeting before) *was no more than a foul Paper, to be farther conſider'd of, and therefore he did earneſtly, and with great Heat preſs, That it might be Alter'd in that part of it wherein it was declared how far the Subſcribers to Mr.* Williams's *Book approved of it.*

WHEN this was heard, it Imbroiled all with New Diſputes, and made ſuch (as had no other Ends than Truth, and Peace) Repent that ever they had ſpent ſo much time in Meetings that were like only to afford new Fuel for the Fire of Contention.

THIS open Receſſion from what had been unanimouſly agreed to, was ſo provoking, and gave ſuch Cauſe to the *Congregational Brethren* to ſuſpect unfair Dealing, that they were tempted to think themſelves no longer obliged to Treat with Men who would agree to a thing at one Meeting, and diſown it the next. When all were ready to depart without doing any thing, it was moved that the Gentleman who had blown up this new Flame, together with Mr *Cole* and Mr. *Mather*, might go apart by themſelves, to try what might be done to take occaſion from any to ſay, that the Miniſters were not yet weary of Wrangling. In a little Time, the Gentleman who had ſhewed his over-great Tenderneſs to Mr. *Williams*, returned like the Philoſopher who leap'd out of a *Bath* in a Tranſport, and when the Reaſon of his elevated Joy was underſtood, it was becauſe he had got Mr. *Cole* and Mr. *Mather* to Conſent to have ſomething added to the Preface to the Agreement, in Favour of Mr *Williams*. In the Preface that had been agreed to before, it was declared, *That the Subſcribers to Mr.* Williams's *Book had not by their Subſcription delivered their Senſe of the Preface, Explications, or Proofs of the Book*; but now it was added, *That this Declaration was not to be eſteemed as a diſapproval of the ſaid Preface, Explications, or Proofs of the Book.* This Addition was deſignedly inſerted, that the Authority of the Book might not ſeem to be weakned.

WHEN this additional Alteration was brought in and read, it troubled not only the Objectors againſt Mr. *Williams*'s Book, but alſo others who perceived the Factious and Partial Drift of it, and it was conſented to by them not without great Reluctancy. It may be thought ſtrange that *Mr. Cole* and *Mr. Mather*, (who were Perſons of piercing Judgments) would ever give way to this Addition.

but

but the Reaſon why they did it was this, they had been blackned by Mr. *Williams*'s Friends as utter Enemies to Peace, and therefore to remove this Scandal, and to Confute their Slanderers, they did here ſtretch their *Charity* beyond their *Judgments*.

IT was the ſame Reaſon that prevailed with others to yield, and they did alſo Hope that what was now done might have been a *Medium* for Pacification and Forbearance among Brethren. This was what they expected, but the *Miniſters* at Little St. *Helens* did ſoon Convince them that their hope was in vain, for when the Agreement was laid before them *December* 19. 1694. They gave a gentle ſtroke to *Mr. Williams* for his Service, but clap'd a *Tacite* Condemnation on Mr. *Chauncey*, by a Clauſe which they added to it; wherein they declared, '*That as the United Miniſters collectively conſider'd, and as* '*ſuch, had not been deſired to approve of Mr.* Williams's *Book, ſo in like* '*Manner, they did not, by any Thing in this Agreement, imply an Approbation of Mr.* Chauncey's *Writings*. This was the Reward that *Mr. Chauncy*, had for his ſuddain Subſcription to an Agreement and Compliance for *Peace* ſake, when it was altered from what it was when he firſt ſubſcribed it.

When he was ready to paſs by all, the Miniſters at *Little St. Helens* were reſolved to let him feel the Effects of their deep Reſentment, becauſe he had ruffled one of their *uſeful Members*.

When the *Congregational Brethren*, (and ſpecially ſuch of them as had Objected againſt Mr. *Williams*'s Book) ſaw what was done, they could not but Judge the Miniſters at *Little St. Helens* to be *Breakers of the Agreement* as ſoon as it was made, and they now plainly *Perceived* what they before *Suſpected*, That it was the firm purpoſe of the Governing Party of the *United Miniſters*, to Uphold and Juſtifie Mr. *Williams* in his Errors. It could give no Satisfaction to any who were not of Mr. *Williams*'s Party, to hear the Miniſters at *Little St. Hellens* declare, *That they had not been deſired, as the United* Miniſters *Collectively conſidered, to Subſcribe* Mr. Williams's *Book*, when Forty Nine of them had done it, and would not Recede from what they had done. If they would uphold *Errors* in their *Perſonal Capacities*, it ſignified little what they did in their *Collective Capacity*, as they were the United Miniſters. It were eaſie to expoſe the Weakneſs, as well as the Inſincerity of this Diſtinction, in the Caſe wherein it is applied, if Regard to the Common Intereſt of Chriſtianity did not forbid.

The

The *Objectors* were now Convinced, That they had Complain'd of Mr. *Williams*'s Errors, to Men who would give them no Reaſon to think they were *Impartial*, and from this time *Congregational Brethren* grew weary of the Meeting of the Miniſters at *Little St. Hellens*, and did in a manner wholly withdraw from it.

THE *Reviler* had no Reaſon to think (as he jeeringly and floutingly ſays) *That the Two Sticks were now once more made One* Faith. Review, *Page* 10. When the Offence was increaſed, and not removed, he could not expect that the offended Perſons could be ſatisfied, unleſs he thought that the *Congregational Miniſters* had Exchanged their Faithfulneſs to God for a hateful *Stoiciſm*, ſo as to be altogether inſenſible of the Deſign of them that were Undermining the Truth. He Cenſures them as Men of *Intrigue*, who *were imploying their Spies to bring them Intelligence* when *the poor Innocent Presbyterians* (as he calls them) *were ſeriouſly conſulting the Honour of their Lord, and were Promoting the Intereſt of Religion, without Reſpect to Party or Faction.*

THE *Congregational Miniſters* would not only be Ill-natur'd *Men*, but a ſort of *Perfidious Villains*, if what he ſays here, and elſewhere, of them, were true; but as they themſelves know the Falſhood of his Charge, ſo they doubt not but all others, who are not willing to be deceiv'd, will refuſe to follow the *Ignis Fatuus* of this *Mercurial Author*, who is ſo pleaſed with the Air of a *Romance*, that he has no regard (as a Faithful Hiſtorian ought to have) to the *Standard of Truth*. When he ſpeaks of the *Independants*, his Pen is dipp'd *in the Poyſon of Aſps*: But when he mentions his own Party, he is ſo Tranſported with his own Likeneſs, that his Charity, (like a *Monk*'s *Cowl*) covers all Faults. Whatever Recreation the Sallies of his *Smutty* and *Prophane Wit*, may Adminiſter to *Men* of *Froth* and *Levity*, yet they who are not taken with empty Sounds, muſt pity his Weakneſs and Folly, that he ſhould in his Old Age be ſo fond of the Work of a Fulſom, Fleering Satyriſt, or a *Merry Andrew*, when his Thoughts ſhould be Imployed in preparing for the great *Audit-Day*, and not in providing a *Common-Sewer*, in which the Enemies of all Religion, and the very Drunkards upon an *Ale-Bench*, may find Dirt enough to throw upon the *Profeſſors of the Goſpel*, when both he, and they whom he Abuſes, are gone out of the World.

WHEN

WHEN the *Miniſters* at *Little St. Hellens*, by the Clauſe which they added to the Agreement in 1692. had diſcovered how ready they were to improve all Occaſions to the Advantage, and Countenance of a Party, Diſtances and Diſſatisfactions were not only continued, bnt increaſed between the *Congregational* and *Presbyterian* Brethren, and in the Year 1694. there did ſomething fall out in Reference to the *Pinners-Hall-Lecture*; which more manifeſtly than ever ſhewed the ſtiff addictedneſs of ſome of the *Presbyterian* Perſwaſion to Mr. *Williams*'s Opinions, and Intereſt. In the Life-time of the Reverend Mr *Baxter*, Mr. *Williams* Preaching *occaſionally* at *Pinners-Hall*, did there give ſuch a Taſt of his Spirit, as made ſome fear that he was not a Son of Peace, but ambitious of being reputed the *Head of a Party*. It was for this, and other things, that his Election upon Mr. *Baxter*'s Death to be one of the Lecturers did not paſs without a ſtruggle. When he was Settled as one of the Lecturers, he had a great Influence, in length of Time, to make the Pulpit, in that *Noted Lecture*, the *Stage of Controverſies*, by Provoking the Reverend Mr. *Cole* openly to Confront his Unſound Opinions. This made *ſuch* uneaſie, who were not willing to hear one *Miniſter* inveighing againſt another, when they came to hear that which might be Food for their Souls.

The Reverend Mr. *Cole*, who could not forbear to give a Vigorous Oppoſition to Mr. *Williams*, becauſe he was perſwaded that he had Truth on his ſide, yet being ſenſible what a Diſadvantage and Reproach it was to the *Diſſenters*, to have that Ancient Lecture made the Place of Contention, deſired that he migbt be Diſmiſs'd from the Lecture for *Peace* ſake. Several Gentlemen who were concerned in upholding the Lecture, thought it might be Prudential to accept of Mr. *Cole*'s Requeſt, and to deſire of Mr. *Williams*, that he would likewiſe Relinquiſh the Lecture, that other Two Lecturers might be choſen in their Room. When their Deſire was made known to Mr. *Williams*, the Anſwer which they receiv'd from him, was to this Effect: *That when he was ſenſible that the Majority of the Subſcribers deſir'd his Diſmiſſion from that Lecture, he would conſider what to do.* This gave Occaſion for having a General Meeting of the Subſcribers, wherein it was carried by the *Majority of Votes, That* Mr. Williams *ſhould be Requeſted, for the Good and Peace of the Lecture at* Pinners-Hall, *to Deſiſt from the Exerciſe of his Miniſtery in that place.*

THIS *was the Vote of the Major Part of the Meeting*, but the *Gentleman who Presided*, would not declare it, becauſe of the Paſſionate Reſpect he bore to Mr. *Williams*; and ſo the Meeting ended abruptly.

THIS General Meeting having had no Peaceable Iſſue, ſome Friends of Mr. *Cole* and Mr. *Williams*, with other Perſons who Profeſs'd Indifferency, and Interpoſed only for the Healing of the Breach, met together, and after ſeveral Conferences and Debates, came to this Agreement, *That* Mr. Cole's *Offer to Decline the Lecture ſhould be accepted, and that* Mr. Williams *ſhould alſo be deſired to leave it.* This was agreed to by both ſides, as that which was fit to be Propos'd in a General Meeting of the Subſcribers, which was hereupon called: but when the Subſcribers were met, not one of Mr. *Williams*'s Friends would either own, or ſtand to what they themſelves had agreed to before in the Private Meeting; and when that which they had agreed to, was made known, by one of Mr. *Cole*'s Friends, they would not Conſent to it, but inſiſted on nothing leſs than Mr. *Williams*'s Continuance in the Lecture. When they ſaw they could not obtain this, they not only broke off from the *Pinners-Hall* Lecture, but ſet up a Lecture at *Salters-Hall* the ſame Day, and the ſame Hour, with that at *Pinners-Hall*, and made Choice of, for their Lecturers, the Reverend Doctor *Bates*, Mr. *How*, Mr. *Alſop*, Mr. *Williams*, Doct. *Anneſley*, and Mr. *Mayo*.

THE Gentlemen who ſupported the *Pinners-Hall Lecture*, Prevailed upon Mr. *Cole*, and Mr. *Mead*, not only to Preach in their own Turns, but to ſupply the place of them that were gone away; and that they might leave the Dividers and Seperatiſts without excuſe, as to this Rent, they ſtaid from the 7*th*. of *November* to the 15*th*. of *February* following, before they fill'd up their Vacancies, to ſee whether length of time would bring any of the Dividers to a more Peaceable and Uniting Temper: but they waited to no purpoſe, for the Return of them, who ſhewed themſelves to be Men of more ſtiffneſs than to Re-call what they had done, when it was for the ſake of a Party. This inflexible Temper was the more to be blamed in ſome of the *Deſerting Lecturers*, becauſe they had given Encouragement to the Subſcribers to hope that they would not leave the *Pinners-Hall Lecture*: but they diſappointed the Expectations of them who thought they would not joyn with the Author and Promoter of a Scandalous Schiſm. This ſhewed, that as moſt of the Miniſters

niſters at *Little* St. *Hellens*, had approved Mr. *Williams*'s Book, ſo the Chief of them would not forbear to ſtand by and encourage him in his Contentious Managements.

It is ſaid in the St. *Hellens* Narrative, *That Four of the Lecturers were neceſſitated to leave* Pinners-Hall. *The Anſwer to the Repor* &c. Page 9.

THERE is no Truth in this as to Doctor *Bates*, Mr. *Hom*, and Mr. *Alſop*, unleſs the Compoſers of the Narrative mean, That Doctor *Bates*, Mr. *Hom*, and Mr. *Alſop*, who were all Intreated and Courted, with great Importunity, to ſtay at *Pinners-Hall*, thought that their Concurring with Mr. *Williams*, in the *Anti-Lecture*, was ſo Momentous and Important, that it made their departure from *Pinners-Hall* neceſſary.

IN *January*, 1694. A Paper of Articles was ſent from the Miniſters at Little *St. Hellens*, to the *Congregational Miniſters*, as a *Teſt* againſt *Arminianiſm*, and *Antimonianiſm*. This Paper was never publickly Read in the Meeting of the *Congregational Miniſters*, and it was ſo far from being conſidered by them, that upon enquiry it cannot be found that above Two or Three of them have any remembrance of it, when it was ſent. Both the *Rebuker*, and the *Contrivers* of the *St. Hellens Narrative* make a great Noiſe about this Paper, and with great confidence endeavour to faſten upon the *Congregational Brethren* the Charge of *Antinomianiſm*, becauſe they were Silent about it: but this Accuſation is as groundleſs, as it is uncharitable. It was not any affection to *Antinomianiſm* that kept *ſuch of* the *Congregational Brethren*, as knew any thing of the Paper, from conſidering it, but it was for other Reaſons, that they could not preſs their *Brethren* in general, to take any notice of it.

1. THEY did not think the *Articles* were Worded ſo fully, and ſo clearly as they ought to be, but were either Couched or Defective in ſome things.

2. THEY did not reckon, that the *Congregational Brethren* were under any ſuch obligations, to Purge themſelves from the Suſpitions of *Antinomianiſm*, as moſt of the St. *Hellens Brethren* (whoſe Names ſtood to Mr. *Williams*'s Book) were under, to clear themſelves from Errors too near a Kin to *Arminianiſm*, becauſe the *Congregational Bretbren* could not be Charged with Subſcribing any *Antinomian* Book.

3. THERE was no mention made in this Paper of any diſlike of the Errors of Mr. *Williams*, and therefore ſuch of the *Congregational Brethren* as ſaw this Paper of *Articles*, wav'd it as that which was no fit Expedient for Peace, when it ſaid nothing of the ſtanding Offence. This is a true Accompt of the aforeſaid Paper, and when the Reader conſiders it, he will then ſee that the *Reluker*, and the Framers of the St. *Hellens* Narrative, Blacken the Innocent to hide their own Deformitys, and falſly Charge others with *Antinomianiſm* to cover their own Retreat towards the *Tents* of the *Arminians*.

WHEN moſt of the *Miniſters* at Little St. *Hellens* had upon every new Tryal given pregnant Proofs of their liking to Mr. *Williams*'s Errors, and when the chief of them kept up their ſeparate Lecture at *Salters-Hall*, all propoſals for Peace would have been laid aſide, if the Induſtry of ſome had not ſurmounted the Difficulties which lay in their way, and if they had not in the beginning of the Year 1695. got a few *Miniſters* to meet together to try if they could find out any proper Means to heal the Breaches that were daily made wider. When they had met together Twice, the old Requeſt at a Third meeting was urged, *That ſome of the Noted Subſcribers to Mr.* Williams's *Book would withdraw their hands from it.* They were preſs'd to do this, as that which was neceſſary for them to do, otherwiſe they would weaken the Authority of their own Writings. It was then deſired of Mr. *Lobb*, that for the Refreſhing of their Memories, he would draw out of their Writings ſome things that were Contradictory to Mr. *Williams*'s Aſſertions, which he did, and was drawn to Publiſh them before there was another *Meeting*, becauſe of the following occaſion. Mr. *Humphrey* having got a ſight of Mr. *Lobb*'s Paper, did Print ſome part of it with his own Remarks, to which Mr. *Williams* Anſwer'd. This made Mr. *Lobb* addreſs himſelf in a Printed Letter to the Reverend Dr. *Bates*, wherein he made it evident that the Reverend Dr. was under a neceſſity either to withdraw his Subſcription from Mr. *Williams*'s Book, or to diſown what he himſelf had Written.

This and other weighty Reaſons, brought ſome of the Chief of the *Presbyterian Brethren*, after much time ſpent in Mature deliberation, to agree upon a Pacificatory Paper, wherein they medled only with the bare ſtate of Truths and Errors in Mr. *Williams*'s Book, becauſe they ſaid they never ſet their Hands to any more of the Book.

Book. The Paper which they ſent to the *Congregational Brethren* is as Follows.

WHEREAS Some unhappy Differences have ariſen amongſt ‘ us, principally about the *Doctrine of Juſtification*, occaſi- ‘ oned by a Book, Written by Mr. *VVilliams*, Intituled, *Goſpel* ‘ *Truth Stated and Vindicated*, to which ſome of our Names were ‘ prefix'd, and againſt which ſeveral Exceptions were made by Mr. ‘ *Griffith*, Mr. *Cole*, Mr. *Mather*, Mr. *Chauncy*, Mr. *Traile*, and Mr. *Rich-* ‘ *ard Taylor*, which if continued, amongſt the *Miniſters* of Chriſt, ‘ may be much to the Diſhonour of God, and Danger to the Souls ‘ of Men.

‘ For the Compoſing whereof, as we formerly expreſſed our Ap- ‘ probation of the Doctrinal Articles of the Church of *England*, ‘ or the Confeſſion of Faith, compiled by the Aſſembly at *VVeſtmin-* ‘ *ſter*, or that at the *Savoy*, as agreeable to the Word of God, unto that ‘ Approbation we ſtill adhere: Declaring further, that if any of ‘ us ſhall at any time hereafter be apprehended to have expreſs'd ‘ himſelf diſagreeing thereunto; we will with Brotherly Candour ‘ and Kindneſs, mutually endeavour, to give, and receive juſt Satis- ‘ faction; Bearing with one anothers Infirmities, and different ‘ Sentiments about *Logical*, or *Philoſophical Terms*, or meerly *humane* ‘ *Forms of Speech*, in matters of *leſſer VVeight*: Not thinking it rea- ‘ ſonable or juſt, to Charge upon any Brother ſuch Conſequences ‘ of any Expreſſion, or Opinion of his, which he himſelf ſhall ‘ Diſown.

‘ And We do further Declare, with reſpect to the ſpecial mat- ‘ ters in Difference amongſt us; that. *Altho Regeneration, Reper-* ‘ *tance towards God, Faith in our Lord Jeſus Chriſt, and Holy Converſation,* ‘ *are by Gods expreſs VVord manifeſtly neceſſary to the Salvation of a* ‘ *Sinner*; yet that none of theſe, *or any work done by Men, or wrought* ‘ *by the Spirit of God in them, is under the Notion of Subordination, or* ‘ *under any Denomination whatſoever, any part of that Righteouſneſs for* ‘ *the ſake, or on the account whereof God doth Pardon, Juſtifie, or Ac-* ‘ *cept Sinners, or Entitle them to Eternal Life*; *that being only the Righ-* ‘ *teouſneſs of Jeſus Chriſt without them, Imputed unto them, and receiv-* ‘ *ed by Faith alone.*

‘ And

'And whereas, in the above mentioned Book it is ſaid, [*There is no Change of Perſons betwixt Chriſt and Believers*] (Page 37, 40, 41.) which the Learned *H. Grotius*, the Reverend Dr. *Stillingfleet*, now Biſhop of *Worceſter*, do not only Aſſert, but Irrefragably Prove, in Concurrence with the *Common ſentiment of Proteſtants*; in as much as we *conceive the Doctrine of Juſtification, and of Chriſts Satisfaction, on which it depends, cannot be duly Explained and Defended, conſiſtently with the Denial of any* Commutation *of* Perſons *between Chriſt and Believers.*

'WE do therefore Declare our *Diſallowance* of that Propoſition in the general Senſe thereof, giving our Senſe thus. That as it is Apparent, this cannot be a *Phyſical* Change, by which Chriſt and Believers do in *Subſtance* become one another: Nor again a *Moral* Change, whereby Chriſt ſhould become *inherently ſinful*, and Believers become immediately thereby Innocent and Sinleſs: So, we doubt not, there is a Commutation of Perſons in a *Legal Senſe*, Chriſt by Conſent, between the Father and Him, *Putting on the Perſon, and coming into the Room and Stead of Sinners*; not to Repent, or Believe for them, which the Goſpel requires (tho He hath undertaken the Elect ſhall in due time be enabled thereunto) but to *Anſwer for them the Obligation of the violated Law of Works, being made Sin for them, tho he knew no Sin, that they might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21. And *what is contrary hereunto, we Judge Erroneous and Falſe.*

'AND as there is a Change of Perſons betwixt Chriſt and Believers, ſo the *Guilt of our Iniquities being laid upon Chriſt*, the Father was *diſpleaſed* with him. Not that He was ever moved to any Paſſion againſt Him, which in the General, the Perfection of the Divine Nature admits not, on any account whatſoever; nor that he was in any Senſe offended with him, much leſs abhorr'd him, conſidered as He was in himſelf, for *ſo* he was moſt perfectly ſinleſs; but conſidered *in Relation to us*, as our *Surety*, bearing our Sins in his own Body; *ſo*, if by *Diſtleaſure*, or *Wrath*, be only meant [a *Diſpaſſionate Will to Puniſh*] the Lord Chriſt did *Feel, and Bear* the *Diſpleaſure* of God, *and the weight of his Wrath*, in *the Puniſhment of our Sins, transferr'd upon Him*; for it pleaſed the Father to bruiſe Him, having laid upon Him the Iniquities of us all. And we do further Declare, That whoſoever ſhall be found to expreſs themſelves in their Preaching or Writings agreeably hereto, and

'the

'the mentioned Articles, and Confeſſions, we ſhall eſteem them t
'deliver the Sincere Goſpel of our Lord and Saviour Jeſus Chriſt.
'And it ſhall be remote from us to oppoſe, or reflect upon: But we
'ſhall to our uttermoſt Encourage and give Countenance to one an-
'others Miniſtry herein.

'If therefore Mr. *Williams* ſhall concur with us in what we have
'declared touching the *Doctrine of Juſtification*, and in the Senſe we
'have given of a *Change of Perſons* between Chriſt and Believers, and
'of *Chriſt's Enduring the Diſpleaſure of the Father* for our Sins; and
'ſhall give Satisfaction about any thing elſe that any Brother ex-
'cepts againſt in the reſt of his Writings, agreeably to the above-
'ſaid Articles and Confeſſions, We ſhall ſo far acquieſce therein, as
'not to make them the Matter of further Publick Conteſt or Al-
'tercation amongſt our ſelves.

'We whoſe Names are Prefix'd to that Book do hereby declare,
'They were generally given only to a ſhort Abſtract of *Truth and*
'*Error*, which we had ſeen, (and now ſince is much enlarged) and not
'to the Book it ſelf, which we had not ſeen, and did not thereby in-
'tend to ſignifie our Approbation of every Expreſſion or Opinion
'therein contained, any farther than as they ſhould be found to
'agree with the Articles and Confeſſions before-mentioned.

THIS Paper needs none to Praiſe it, but it will ſpeak for it ſelf, with them who are neither *Heterodox*, nor *Partial*. It was Sent and Recommended to the *Congregational Brethren*, by a Letter from Seven of the *Presbyterian Brethren*, which is here Inſerted for the Reader's Peruſal.

Reverend Brethren,

WE have Long and Earneſtly Deſired and Endeavoured the Renewing of that Union among us, which was formerly Agreed unto upon the moſt weighty Reaſons, as being plainly Required by the Goſpel Rule, to which we all Profeſs Subjection, as conducing manifeſtly to the Glory of God, to the Reputation of Religion, our Mutual Comfort, Helpfulneſs, and Succeſs in our Miniſtery, and the Common Edification of the Churches of Chriſt under our Care; and which we conceive cannot be diſcontinued without much Sin and Prejudice in all theſe Reſpects. We have Enquired into the Cauſes or Occaſions of that Rupture of our Union, which has been too Notorious, and which we had rather Lament and Heal, than Repreſent, or aggravate the Sinfulneſs, and Pernicious Conſequences of it. And no other

Reaſon

Reaſon has been alledged to us, than that our Names ſtand Prefixed to a Book of our Brother Williams, *Entitled,* Goſpel Truth Stated and Vindicated, *whence it was apprehended we differed from your ſelves, and other Brethren in ſome very Great and Momentous Doctrines and Points of Religion. We do therefore offer to your Peruſal the Encloſed Paper, that you may conſider whether the Publication thereof, with your declared Approbation, will not be ſufficient to clear this Matter to our Brethren, through the Nation, as well as our own Mutual Satisfaction, and to the Re-Union of ſuch as were United. And we deſire your Opinion, and Advice, what may be Requiſite to render an Union facil, and acceptable to our worthy Brethren, who have hitherto not United with us, and your Concurrence with us in ſuch things, as may render our Union for the Future Entire, Uſeful, Permament, and Practical, by Mutual, Alternate Preſence and Countenance of each other in the Uſe of all the Ordinances of Worſhip in our ſeveral Churches and Congregations, and in the Endeavour that Meetings of diſtinct Parties for the maintaining of one Party againſt another, or the Exerciſe of Juriſdiction over one another, and the very Diſtinguiſhing Names of Parties may ceaſe, and be Aboliſhed. Moreover, we deſire you to take into your Serious Conſideration, what may be Pre-requiſite to our Appointing a Day of Solemn Faſting and Humiliation for the United Paſtors of Churches, wherein we may, without mutual Crimination of one another, each one humble himſelf, to Lament our Late Diviſions, and Implore a bleſſing, and the Copious Pouring down of the Spirit of God upon our ſelves, and upon the Churches, Committed to our Charge, and that this may be accelerated as much as is poſſible, we crave your Senſe upon theſe Things with all convenient Speed, and recommending you to the Lord, remain your Affectionate and Reſpectful* Brethren, Will. Bates, Samuel Slater, John How, Vin. Alſop, Rich. Stretton, Daniel Burgeſs, John Shower, *March.* 25. 1695.

This Letter was Directed,

To the Reverend Mr. Geo. Griffith, Mr. Matth. Meade, Mr. Thomas Cole, Mr. Nathanael Mather, Mr. Iſaac Chancey, Mr. John James; *and to ſuch as they ſhall think fit to Communicate the Contents.*

ALL the *Congregational* Brethren to whom the Paper was ſent, approved of it, except Mr. *Cole*, and Mr. *Mather*. The Reaſon why Mr. *Cole* and Mr. *Mather* Concurred not in the Approbation of the Paper, was not becauſe they were diſſatisfied with it, but becauſe Mr. *Cole* deſired, That before he ſet his

Hand

Hand to it, a Word might be added to the Declaration in the Paper about Mr. *Williams*; and Mr. *Mather* refuſed to Sign it, becauſe he ſaid, *The Presbyterian Brethren would not ſtand to what they themſelves had done.*

WHEN all the *Congregational Brethren* had either Signed this Paper, or were ready to Sign it, (except Mr. *Cole*, and Mr. *Mather*) and after they had a long time expected to hear of its meeting with a General Approbation among the *Presbyterian Brethren*, they received a Letter, and that which is called *A Third Paper*, (being a Compoſition of the Firſt, and of a Second Paper) from the Meeting of the Miniſters at *Little St. Hellens*. In this Third Paper the whole Meeting of the Miniſters take upon them to Acquit Mr. *Williams* from that, wherewith he had been Taxed in the Firſt Paper, which ſome of themſelves had *Recommended and Approved*. The *Congregational Brethren* made but a ſhort Anſwer to the Letter ſent with this Third Paper, becauſe they did not intend to be concerned with it. They had either ſeen, or were ready to give their Names to the Firſt Paper, which had been ſent to them by ſome Principal Brethren of the *Presbyterian Perſuaſion*, who they thought were bound in *Honour and Conſcience* to Act Conſiſtently with their own Engagements, and not to bring themſelves under the Cenſure of Inconſiſtency: But when the *Congregational Brethren* ſaw how ſhamefully they who had been the Approvers and Recommenders of the Firſt Paper, either fell in with the Third Paper, or left the Firſt Paper to be trampled under Foot by Mr. *Williams*, and his Friends, They then laid aſide all Expectations of Succeſs from the *Paper-Accommodations* of ſome Perſons, who make uſe of them only as *Tryals of Skill*, to ſee how far they will pleaſe all ſides, but not how they will Secure the *Truth*.

BEFORE this unpleaſant Hiſtory be ſhut up, a few things may be obſerv'd, and gathered together.

1. IT is too evident that the moſt ſtirring and leading Men of the *Meeting* at Little St. *Hellens*, are no hearty Friends to the Doctrine of the firſt Reformers; otherwiſe they would never have ſtuck ſo cloſe to Mr. *Williams* as they have done, to the prejudice of Truth, and Peace. It would be to frame a mean and low Idea of the great Wiſdom and Learning of ſome of them, once to ſuppoſe that *ſuch a man as* Mr. *Williams* could be ſo *Valuable to them* as he is, if they did not think him a Perſon Qualified to make a bold A-

tempt for the ſake of ſome *Darling Notions*, and to engage in a Work wherein men of a greater Reach are not willing to lead the way, or to be ſeen ſtanding in the Fore-Front.

2. It may Aſtoniſh unbyas'd Perſons when they hear how the *Innovating* Party of the St. *Hellens* Meeting, take ſuch a freedom as they do, to Cry up *Catholicism*, or *Univerſal Love*, when yet they give viſible Proofs, that their Charity (as much as that of any Sect whatever) is confined to the narrow Circumference of their own Faction. When they ſpeak againſt Parties, yet none more partial than themſelves. The *Motes* in another Mans Eye muſt be ſwell'd up to Mountains, but the *Beams* in their own Eyes muſt be ſhrivell'd into *Nullities*. If their Charity be not larger for the Future than now it is, they will not be able always to Impoſe upon the world, but will diſcover themſelves to be far from being Men of a True *Catholick* Spirit.

3. THE Union which they Applaud ſo much, has been from firſt to laſt improved to gratifie the Inclinations of a Party, and to ſerve private Deſigns; and the Reader will be able to Judge by what has been ſaid, who were the firſt Breakers of it.

4. IT is ſo far from being true, as is ſaid in the Preface to the anſwer to the Report, *That the* Miniſters *at Little St.* Hellens *ſought to prevent the late unſeaſonable Diſſentions, by their utmoſt Complyances*; That it muſt be ſaid, that they never yet yielded to any thing, but they had either ſome ſelfiſh drift in it, or they went off from it, when it would not ſerve their own Turn.

5. THE *Rebuker* would do well to Reconcile himſelf to the Reverend Mr. *Alſop*. The *Rebuker* demands Juſtice of the *Independents*, for doing that, which the Reverend Mr. *Alſop* either had a hand in doing, or conſented to the doing of it, *viz.* The Framing the Declaration in the firſt Paper, where it is ſaid, *The generality of Subſcribers had given Names to a ſhort Abſtract of Truths and Errors, which they had ſeen (and ſince is much enlarged) and not to the Book it ſelf, which they had not ſeen. Rebuke to a falſe Report.* Pag. 62. The Reverend Mr. *Alſop* was one of the ſeven who ſent the firſt Paper, wherein is the aforeſaid Declaration, with a Letter full of Pathetick and Affectionate Language to the *Congregational Brethren*, and yet the *Rebuker* would have Juſtice done upon the *Independents* for it, to whom it was ſent. If the *Rebuker* and Mr. *Alſop* be not at Vari-

Variance, here is a wide ſtride taken beyond Truth. When the *Rebuker awakes out of his Dream*, and finds that the Hiſtory of *his Dear and Beloved* Daniel is ſo far from being *Canonical* that it has led him out of the way, He will Recover himſelf, and will neither ſtumble upon Falſhoods for the Sake of his new Friend, nor be ſo injurious to himſelf, as to bid Good Night to *John Calvin*, after he has Traced his ſafe, and wary ſteps for many years.

6. IT may be given as ſeaſonable Advice to both the *Congregational* and *Presbyterian Miniſters*, that they would preſs more after *Union in Affection*, and that they would be more found in the Exerciſe of *Mutual forbearance*. The Liberty which is now too often taken by ſome *Miniſters* to Rail againſt their *Brethren* behind their backs, and to bring them into Contempt in private Converſation, may pleaſe a ſort of *Licencious Profeſſors*: But as it does great miſchief to the Power of Godlineſs, ſo it grates upon the Spirits of them who are skill'd in the Practical part of Religion. The more Grace Perſons have, the greater Tenderneſs they will have for others, and the farther they will go in joyning in Affection with ſuch Chriſtians with whom they cannot, *in all things*, agree in Judgment. When the Nation has Peace with it's Enemies, it will be a bad Symptom, if Men fearing God keep up a War among themſelves. They muſt not Deny the *Doctrinal Differences*, which they have among themſelves, or repreſent them to *be only in words* when they are *Real*, becauſe this would be *Hypocricy*, and the way of Chriſt ſtands in no need of any *Pious Frauds*: but they ought Cordially to Love and Pray for one another, and to walk together ſo far as they are agreed. If they would ſincerely apply themſelves to a diligent ſearch after *Truth*, in the things wherein they differ, and if they would with a *Spirit of Meekneſs* and *Sobriety* weigh what can be ſaid on both ſides, that their Debates might be managed by way of a Friendly *Colliſion*; and not of a Fiery, Provoking Contention; Then the Light of Truth would break forth, and Peace and Holineſs would be promoted.

FINIS.

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